

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3616.
NEW SERIES, No. 720.]

LONDON, SATURDAY, OCTOBER 14, 1911.

[ONE PENNY.]

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Session 1911-1912.

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MISS LOUISA DREWRY will resume

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Wednesday, Oct. 11, at 7.45 p.m., and Thursday,
Oct. 12, at 11.15 a.m. Subject : "Browning,
A Death in the Desert." All inquiries by
letter will receive attention.—143, King
Henry's-road, London, N.W.

UNIVERSITY OF LONDON.

A COURSE OF LECTURES will be
delivered on "The Nature of the
Soul," by Monsieur **HENRI BERGSON**, Pro-
fessor of Philosophy at the Collège de France,
at University College (Gower-street, W.C.),
on October 20, 21, 27, and 28, 1911, at 5 p.m.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. CALRY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. A. STEPHEN NOEL.
 Forest Gate, Upton-lane, Church Anniversary Services, 11, Rev. JOHN ELLIS; 6.30, Rev. D. DELTA EVANS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BETRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. RUDOLF DAVIS, B.A.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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MARRIAGE.

EILOART — FARQUHARSON. — On Thursday, October 5, at Rosslyn Hill Chapel, Hampstead, by the Rev. Henry Gow, assisted by the Rev. Joseph Wood, Ferdinand Robert Eiloart, eldest son of Frederic E. Eiloart, of Chancery-lane and Primrose-hill, to Peggy Farquharson, only daughter of the Rev. Alexander and Mrs. Farquharson, 41, Camden-square, N.W.

DEATHS.

HARVEY. — On September 26, at Fircroft, Eaglefield Green, Helen Bowen, wife of the late Enoch Harvey, solicitor, Liverpool, and daughter of the late Rev. Edward and Helen Tagart, in her 83rd year.

NEW. — On October 10, very suddenly, at Long-acre, Stockport, Leonard New, aged 56.

PATTERSON. — On October 8, at his residence, Kilmore, Holywood, Co. Down, Richard Patterson, J.P., in his 73rd year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ONE of the last sessions of the Church Congress was devoted to the subject of Prayer-Book Revision. Archdeacon Stocks, of Leicester, who read a paper on "General Progress and Present Position," said, "There was general recognition that the Prayer-book, whether needing revision or not as it stood, was not enough for their needs in our own time, and that it would be well at least to agree on well-considered additions instead of leaving them to be made on private judgment. It seemed also to be clear that on two other subjects there was real approach to agreement—the revision of the lectionary and the directions for the use of the Psalter." His paper concluded with an earnest appeal that the Church of England should make full use of the opportunity of self-government.

THE event of the week has been the establishment by the Government of an Industrial Council representing both employers and workmen, who will in the first instance hold office for a year. The Council has no compulsory powers, but has been established "for the purpose of considering and inquiring into matters referred to them affecting trade disputes. . . . In taking this course the Government do not desire to interfere with, but rather to encourage and to foster such voluntary methods or agreements as are now in force or are likely to be adopted for the prevention of stoppage of work or for the settlement of disputes." The Government are heartily to be congratulated on the choice of names to serve on the

Council, which consists of representatives of the great employers' federations, and some of the best known and respected labour leaders. Sir G. R. Askwith's phenomenal success as a mediator between labour and capital, his capacity for seeing both sides of a question, and his known and tried impartiality will make him an ideal chairman. We wish all success to him and to his colleagues, and trust that the unique opportunity now offered of a thoroughly impartial body to whom disputes may be offered for consideration and advice may obviate the painful industrial crises which inflict so much suffering and loss not only on those immediately concerned, but on the general public.

SIR W. H. LEVER, whose position as employer of labour on a large scale renders his words all the more noteworthy, made a remarkable speech on Tuesday last at Bolton, in which he referred to the industrial unrest. "If they were in a crisis," he said, "if they were suffering from labour unrest, he feared that they had not always in the past done what was due from them, and that their troubles were troubles that they had brought on themselves by neglect of their opportunities. They must not be led away from the idea that the man who had worked all day at an employment which, compared with the work that his employer did, was more monotonous, had more need than his employer of recreation, and of fresh air, if he was not to become a mere machine. Such a man's wage must be a good wage, and more than a living wage, something with which to lift himself. It must be fixed in some fairer way than by bargaining. The best thing that could happen to the United Kingdom would be for its rates of wages to be the highest in the world, highest not only in figures, but actually and really, in relation to purchasing power.

In the past the result of bargaining had been low wages; and low wages meant poor feeding and clothing, child labour, and low intelligence. With low intelligence they could not expect to have commerce excelling that of the other cities of the world. They should not look on the labourer as a mere machine. They should ask themselves what wages they would like to see a brother or sister receiving. They should pay the highest wages that an industry would afford. They should give wages as if for their brothers and sisters. Dividends and wages should have at least equal consideration; and if there was to be any turn of advantage at all, it must be with wages."

THE annual meetings of the Congregational Union at Nottingham have been of more than usual interest from the point of view of religious liberalism. Professor Bennett, of New College, in a paper on "The Contribution of Modern Knowledge to the Interpretation of the Bible," pointed out that the breaking up of the documents of Scripture and their distribution amongst numerous authors and periods shows that inspiration has been much more widespread and continuous than we used to suppose. "Criticism has also shown more clearly than ever how revelation insists on the ethical nature of true religion, and subordinates ritual to morality." Lastly, it was now possible to separate the permanent message of the Biblical writers from that which merely had validity for a bygone generation. Principal Garvie, following on the same theme, and dealing specially with the devotional use of the Bible, said that in the modern view revelation was an historical process, in which human agency was not suppressed, but in which human personality found its moral and religious development fulfilled by God's inspiration. "That revelation was

at the same time redemptive ; it meant the emancipation of man from his bondage to sin and the evils that sin brings with it. The consummation of Divine revelation and human redemption was in the life and work of Jesus Christ. The Bible was not primarily a text-book of theology or ethics, a compilation of doctrines and precepts, but it was a book of religion, showing how God dwells and works in and through men in order to make himself ever more fully known, and to bring men ever more closely to Himself."

* * *

DR. SELBIE'S paper on "The Relation of Evangelical Doctrine to the Spiritual Progress of the Churches," was interesting not only for itself but for the discussion to which it gave rise. He declared that strict doctrines as to the depravity of man, the verbal inspiration and sole authority of the Scriptures, were not of the essence of evangelicalism, which had changed its content again and again. He quoted with approval Harnack's dictum that "Jesus led men to God, so that they lived their own life with Him." "In every case," he continued, "the new spiritual experience at successive periods of revival had to find for itself formal and intellectual expression, and that which was at first but clothing hardened into chains. The life was crushed out of the religion only to burst forth again at some other point. History proved abundantly that the Church had been as dead and stagnant when evangelical doctrine was in the ascendant as under the reign of a dry, deistic intellectualism. This, in fact, would always be the case wherever the dry bones of theology were substituted for truth made living in experience. There was no necessary connection between evangelical orthodoxy and spiritual life." On the other hand, he was careful to point out that religion must not be confounded with its intellectual expression, and maintained that religious intellectualism does not produce progressive and missionary churches.

* * *

"EVANGELICAL doctrine," he continued, would confine itself to what was primary and essential in the Christian life and faith, to facts rather than theories. It would not be content to rest upon any plan of salvation, but rather upon a saving Person. It would reveal God always and only in terms of Jesus Christ ; and it would study Jesus Christ with all the aids that historical criticism and experimental psychology could provide. It would insist on a belief in Jesus Christ which did not mean the holding of theories concerning him, but the full acceptance of him as Guide and Saviour, and which made the doing of his work the main condition of knowledge concerning him."

As the paper had been written after a day in East London, Principal Selbie concluded with the earnest plea that "the Fatherhood of God and the brotherhood of men must be brought down from the pulpit and the platform into the common working life of the Church if they were ever to become saving doctrine for the mass of mankind." The Rev. Rhondda Williams, of Brighton, who said he had not meant to take part in the discussion, but received an enthusiastic ovation on rising to express his entire agreement with Principal Selbie, said that for twenty years he had repudiated the term "evangelical," but after Dr. Selbie's definition he counted himself the best evangelical in the Conference. The definition raised a large question, for if it was accepted there was no reason why the Unitarian churches should not be admitted, for Dr. Martineau would have subscribed to it.

* * *

THE most piquant episode of the meetings took place at a theological conference at Addison-road Congregational Church, when the subject for consideration was "Does Christianity necessarily stand on an historical basis?" introduced by a paper from Principal R. S. Franks. The Rev. R. J. Campbell was received with long-continued rounds of cheering when he rose to take part in the discussion. He repeated opinions with which the general public, or that fraction of it interested in religion, are familiar, and stated emphatically that no essential change had taken place in his religious belief during the last five years, and that he had not come there to announce any change. He crystallised his own spiritual experience in these words: "Jesus Christ is the central fact of my spiritual life. I worship him. I trust my soul to him for time and eternity." This personal testimony evoked a remarkable declaration from Principal Forsyth, who followed. The "sharp contention" which had taken place between him and Mr. Campbell was, so far as the principles involved were concerned, at an end. This announcement was cheered to the echo by a crowded assembly, which was thrilled through and through with emotion. "I desire," he said, "to express my profound satisfaction and pleasure that Mr. Campbell should be beside us on this platform, and I hope that on subsequent occasions in this conference, or elsewhere, Mr. Campbell's spiritual insight and his luminous diction will not be lacking to us in our discussions." Sir Joseph Compton Rickett, interviewed after the meeting, said: "So far as I and leading members of the Congregational Union are concerned, nothing now exists between Mr. Campbell and us to prevent our entering into full communion with each other and working in full harmony together from to-day."

THE LIBERAL CHRISTIAN PULPIT

SPIRITUAL WEATHER.

"Every good gift and every perfect gift is from above, coming down from the Father of light, with whom can be no variation, neither shadow that is cast by turning."—JAMES i. 17.

JAMES is insisting here on the unchanging nature of God. He calls God, in a rather unusual phrase, "Father of lights," i.e., Father of the heavenly bodies, and then he goes on with that imagery in his mind. The sun and moon and stars move round us—so, of course, he thought—sometimes above us and sometimes beneath us, sometimes near and sometimes far. They vary in the warmth and light they can give us. They turn away and leave us in shadow or in darkness. In contrast with this changeableness of what might be called the weather, spiritual weather as well as physical weather, James insists on the unchangeability of God.

I want to speak of the weather, the changing moods of nature and of man, and of the relation of the will and spirit of man to such changes of weather. But first I must say something of the unchangeability of God. There is a certain school of thinkers largely under the influence of that increasingly dominant and in many respects admirable power in present-day philosophy, Professor Bergson, which speaks of God as growing and changing with the growth of nature and of man. He does not know what is going to happen any more than we do. He is not quite certain what the results of His and our moral efforts are going to be. He hopes for the best, He strives for the best, and He bids us strive with Him. But there is no absolute certainty for Him as for us that everything will turn out right. All things change and move ; there is something new every moment, new to God as well as to ourselves. The course of the world is full of surprises for Him as it is for us. He lives and learns. God to-day is not what He was 2,000 years ago. He is wiser and perhaps sadder. He is not "the same yesterday, to-day, and for ever." That theory, logically worked out, is the destruction of any perfect trust in divine wisdom and goodness. In all great religious utterances through the ages, the unchangeability of God is the rock of faith. "Of old hast Thou laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure. Yea, all of them shall wax old like a garment ; as a vesture shalt Thou change them, and they shall be changed ; but Thou art the same."

Any philosophy which tends to break down that faith in God as always good and wise, in God as the same yesterday, to-day, and for ever, in God as the infinite, all-embracing Power and Love, on whom we may absolutely rely, is not true to the deepest, highest, holiest thoughts of God which have been revealed to man. However much we and the world may change, God does not change. However much we may thwart His will, that will cannot be permanently thwarted. There can be no doubt as to the ultimate result. Good and Evil are not like

"Two spent swimmers
Which do cling together and choke
their art."

Suffering and sin and death, all the accidents and trials of life, are not events which take God by surprise and make Him doubtful of success. He does not, as it were, open His eyes some morning on a terrible disaster or crime with horror and astonishment, and feel the universe and all His plans totter under His feet. Amidst all change and trial, amid all the fluctuations and sorrows which come to us, the soul clings with a great faith, born of its deepest experiences, and the deepest experiences of the best and noblest men, to the Almighty Wisdom and the unchanging character and love of God.

Over against that unchangeability of God we see the change of outward things and of our thoughts and moods and life. We know not what a day may bring forth. We are living in the midst of change. The unexpected is always happening. Life is full of incalculable things. For the brave, vital man this makes part of the joy and interest of existence:

Many of the things that happen to us are very beautiful and good, better than we expected or imagined. Many of the things that happen to us are strange and sad, darkening our sky, filling our eyes with tears, making life very hard, and calling upon us for an endurance and a courage which are almost beyond our strength. The weather of our life, in its outward circumstances and in its inward moods, is subject to infinite fluctuations. We know nothing of the future, the new joys which will be ours, the sorrows that will come, the trials we shall be called upon to bear, but we believe that all things work together for good to them that love God, and that with Him there is no variation, neither shadow that is cast by turning.

There are some people who talk as if it were weak to pay any attention to the weather, the weather of the soul as well as the weather of nature. It is not really possible to be quite independent of the weather, and it is not desirable.

I have a friend who says that he sets out on his holidays with the stern determination to treat all weather as alike. Whether in rain or sunshine or wind he will be equally content. There is no such thing as bad weather, only an infinite and delightful variety of good weather. That, like the charge at Balaclava, may be magnificent, but it is hardly human. There is, of course, something strong and noble in taking whatever comes calmly and bravely and making the best of it. But I doubt the possibility of carrying out that philosophic indifference to the weather into practice if you are on a walking tour or a camping expedition, or if you are a bad sailor crossing the sea. I doubt even the desirability of trying to get into that state of mind. The man to whom the weather is quite indifferent will escape some of the minor trials and disappointments of life, but he will miss some of its joys. If he schools himself to be indifferent to bad weather he tends to make himself rather indifferent to good weather at the same time. If it doesn't matter in the least whether on a mountain top we are immersed in damp and

clinging mist or whether a world of beauty lies beneath us lit up by sunshine and flecked by summer clouds, such indifference points to an indifference to beauty which is not an enviable condition.

There may be some pleasure to be found in unmitigated mist, and certainly we need not give way to unmanly complainings, but it is not a pleasure of equal intensity to that which comes from wide views and varying colours and the sense of space, freedom, and expansion, when all things lie before us in the glory of a summer's dawn. There is undoubtedly a pleasure in the rain after long drought, a pleasure we have all felt lately; not merely the prudential pleasure of the man with a garden who knows how good it is for the thirsty soil, but a real personal pleasure in the purifying, cleansing beauty of the rain. We do not always want the same kind of weather; we grow weary of endless summer skies, and the heat and dryness that they bring, although we should indeed be ungrateful if we did not thank God for the many glorious days and nights He has given us this summer. We do not want the same weather always, but it is not true that all kinds of weather are equally good, and that there is a perfect compensation, so that in every sort we can find the same amount of pleasure in different ways. Weather, like everything else, has the defects of its qualities, but the defects of some weather, as the defects of some people, are better or worse than their qualities. That French proverb, like so many proverbs, if driven too far, is untrue. Good men for the most part have the defects of their qualities, no doubt, although I should not care to attempt to show the defects of the qualities of Jesus, and, indeed, the attempt to show the defects of the qualities of any of the saints of the earth is an ungrateful and a cynical task. But taken, as it often is taken, to mean that there is always a counterbalancing evil to every good and a counterbalancing good to every evil, and that added together in all particular persons they all amount to the same thing, it is a hideous perversion of the truth. The good in some men enormously outbalances the defects, and the defects in others enormously outbalances the good. There is no perfect compensation in nature or man. Some outward circumstances, like some people, are better than others, and the philosopher who tries to find equal pleasure in everything and to feel equal approval for everybody, misses fundamental facts of life.

But far more important, of course, than outward weather, the changes of the seasons and the coming or going of the sunshine or the storm, is the weather of the soul. Some of us suffer from moods more than others, but we all know those changes of thought and feelings which come to us, we often know not why or how. The best men are not those who know least of these inward moods, who are always equable and contented and free from strain or sorrow. The man who is always absolutely equable misses the heights as well as the depths of life. He does not know the exaltations any more than he knows the agonies of existence. We have indeed to guard with all our strength against being mastered by our

moods, against being obsessed by our fluctuating passions and fears and depressions. But the fact of changing moods in our life is not to be regarded as base or humiliating. We cannot always be in good spirits, though we may try always to be kind and thoughtful, and to cover an aching heart with a smiling face.

The weather of the soul is as varied as the weather of nature, and it is not all equally pleasant or good, and we are deceiving ourselves if we imagine that it is. Sometimes the sky of the soul is sunny and calm and clear; we are strong and happy and confident. And sometimes the rain falls, and the floods come, and the winds blow and beat upon us, our happiness and peace are broken up, and we are tossed about like a wave upon the restless sea. Some great sorrow falls upon us, and we see into the strange and awful depths of life and death. We seem alone amidst hostile powers. We cry, like the Psalmist, "All Thy waves and Thy billows have gone over me." It is impossible to regard such visitations as pleasant, or even at the time as good. Tell a mother mourning for her child that the sorrow will do her good, and she will cry, she doesn't want good done to her—she wants her child. No one who feels real sorrow is satisfied with the suggestion that he can exploit it for his own moral good. But for the man who believes in God there is a certain invigoration at such times; he braces himself to the contest. He will not be the sport of chance and circumstance. There is a battle to be fought, a victory to be won, and with God's help he will not be afraid. He will wrestle with the angel until the day breaks, and the shadows flee away. He will find in sorrow nobly borne a deeper tenderness and a new sacredness in life and love. He will conquer the storms of passion that assail him, the restless longings, the bitter disappointments of life, and will gain a strength and purity and self-control which can only come to him through such a conflict.

And then, lastly, there is that mood of cold and clinging mist, when all seems dreary and dull and melancholy, when life seems to lack all beauty and all interest. It comes upon us not through any great sorrow or pain, not usually through anything definite at all in outward things. We don't know how or why it comes. There is no stirring call to battle, no evident reason for doing anything. It is what Coleridge describes—

"A grief without a pang, void, dark and drear;

A drowsy, stifled, unimpassioned grief
Which finds no natural outlet, no relief
In word, or sigh, or tear."

How many of us in one form or another know something of that mood. Coleridge knew it well, and let it master him and destroy his energy and happiness. It is a feeling of the emptiness and futility of things, of the dreariness of life; it is an absence of all colour and thrill, and keen interest in our work and aims. Our sky is grey and dull, and we feel and see nothing that is beautiful. It is the feeling expressed by Antonio in the first words of "The Merchant of Venice": "In sooth I know not why I am so sad. It wearies me." That note is struck again by the

first words of Portia: "By my troth, Nerina, my little body is aweary of this great world." They both find salvation through love and self-sacrifice. Antonio was not nearly so melancholy when Shylock's knife was at his heart as he was when we first see him, without any definite trouble in his life at all. The way of escape from such moods is to do something for others, the more difficult the better.

One of the great compensations for the grey, damp mists of winter is to come into the fireside and the home, among our books and friends. Never do they look so bright and beautiful as in these times of contrast with the dullness of the outward world. And when the sky of the spirit is dull and grey, it is good to dwell on the love and loyalty of our friends, to think of their goodness, to remember above all that we can do something for them, and to determine that whatever happens in our soul we will not disappoint or grieve their love. This mood of melancholy is often so selfish; it is not content with being unhappy itself, but must cast a gloom on all who are within the house. God help us, we may well cry, that however dreary life may seem to me I may not make it dreary for others. Knowing its misery, I will try to save them from it. And in that forgetfulness of self, in that love for others, in the determination to give them happiness and strength, we gain power to conquer our mood and shall attain serenity and peace.

Amidst all the changes of life's strange history, God abideth the same, strong to save, to comfort, to inspire. We are not alone in the conflict. Through Him we can find comfort and light in the dull, hard places of life; through Him we can conquer passion and gain strength to bear disappointment and sorrow. He is our Rock, our Saviour, our Eternal Hope and Joy.

LIFE, RELIGION & AFFAIRS.

THE CHILD AND RELIGION.

THE return of the third Sunday in October inevitably reminds me of the dark hue which that day for many years threw over my childhood, and, indeed, casting its shadow before, filled me with dark apprehensions even before it arrived. I attended a Wesleyan Sunday-school, and that day, ironically called "Children's Sunday," for it is horribly adult in its nature, was the black Sunday of the year, for then an annual attempt was made (and I fear the practice is still continued) to frighten and coerce the children into what was known as conversion. I would have done much to have stayed away; I could cheerfully have borne any moderately malignant bodily illness (provided it was not a surgical case—for I had the usual childish horror of hospitals) in order to escape it, but, not being a skilled strategist, I never did. I remember well the dimly lighted chapel, the mournful hymns, especially "Yet there is room," with its damnatory conclusion—

"No room! no room!"
Oh, woeful cry, "No room!"

the atmosphere of impending death, the funereal faces of the speakers, the melodramatic descriptions of death beds upon which youthful reprobates of 15 or thereabouts made eleventh hour repentances for iniquities which were usually rather vague, but which generally included the sin of wanting to be boys (alas! they were nearly all of my own sex) before they were men, of preferring to be children rather than Christians as they were depicted. I remember gazing at that wooden door which led to the dark, and, to me, terribly unknown abyss of the "Inquiry Room," and speculating upon what mystic tortures might be enacted there! I recollect too how for a long time I resisted all my teacher's importunity to get me into that chamber of horrors, although his persuasions had all the moral force of an uncle's, and I vividly recall the day when at another chapel I was decoyed into the vestry and came out feeling I must indeed be convicted of sin because, unlike a companion, I could not shed a tear. Now I am glad that tear was never shed, and that for years all too few I was permitted to be a child and resisted all the attempts to expedite nature and accelerate my growth!

There are many objections to be urged against such a style of propaganda, but surely the first is that it is an attempt to force upon a child a ready-made religion. It is as though a teacher should endeavour to impart a whole system of grammar at one lesson. A child must be taught religion by easy stages, and indeed much of religion only experience can teach. For instance, at such services as I have described an orthodox doctrine of the Atonement is almost invariably proclaimed. Children who are not old enough to feel anything like that sense of disharmony with the highest that a person of mature years may quite rationally call "conviction of sin," are expected to be impressed by the fact that their guilt has been transferred to an innocent sufferer, that their sins are not imputed to them, and that, in the words of a hymn, not deserving of the popularity it has attained,

"He died that we might be forgiven."

How can that be? I am quite aware of the narratives related of pious children who professed repentance and accompanied the profession with plenty of lachrymose evidence; I remember in particular a volume full of such accounts which the secretary of an orthodox church lent me when, being accused of heresy, one of the most serious charges in the indictment was that I objected to a series of meetings such as I have already described. I have not forgotten the stories of tear-soaked pillows, but of such I would say that they were cases for the doctor rather than the parson, a study for the psychologist and not the theologian. I would further hazard the guess that the children so affected were intellectually below the average. Surely, however orthodox the belief of parents, children need not be acquainted with such doctrines of salvation until experience has taught them the reality of sin, until they have found, like Mark Rutherford, that "the human mind

is created with the impulses of a seraph and the strength of a man"; in short, until they feel the need which gave birth to the various theories of salvation. What if children, hearing little of sin in the abstract, think that the world is "wholly fair" and too readily sing with Pippa—

God's in His Heaven,
All's right with the world,

need we hasten to shatter the illusion? They can be told of their own wrongdoing, it can be instilled into their minds that such is displeasing to God, without having it impressed upon them that, being possessed of the benefice of an orthodox theology, they must acknowledge the favour by arranging that their conduct shall confirm its logic! If parents can still believe in the Devil let them make him play at least second fiddle in the theological chorus; seek to acquaint the children with the glory of God in the world of Nature and of human affection and achievement, and do not encumber them with anything but the minimum of knowledge of the hobgoblins of sin which may later confront them as they menaced Christian when he had been some time on the pilgrim's way. I heard only recently of a girl who was so impressed by her Sunday School teacher's account of the sinfulness of the world that she wished to die before she reached fourteen years of age, and release from school would compel her to plunge into that maelstrom of wickedness. Well, the teacher might say she was prepared! Yes, but what better ways might have been found of producing the necessary effect. What thought of God could a girl imbued with such notions harbour when led to believe that his handiwork was so dreadfully marred; what kind of inspiration for the battle of life?

Thoreau says that "the child should have the advantage of ignorance as well as of knowledge, and is fortunate if he gets his share of neglect and exposure." This may well be applied to the religious education of children, and the child who has escaped the clutches of the creed-monger and the dogmatist, may well congratulate itself on arriving at years of discretion. To find then that it is able to look at life for itself without getting rid of a superincumbent mass of theological propositions which obscure the view of so many must be a happy though rare experience. Compare, for instance, a child who has been brought up to think of God in lofty and inspiring terms such as Wordsworth's:

"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of
man;
A motion and a spirit that impels
All thinking things, all objects of all
thought
And rolls through all things,"

and one taught to think of him in the petty manner of some forms of orthodoxy as one demanding the appeasement of His wrath, and a belief in a Trinity, miracles,

and an endless string of doctrines. "First the blade, then the ear," is the golden rule in this, as in all matters of education. "Let a child's religion," says Robertson of Brighton, "be expansive—capable of expansion—as little systematic as possible; let it lie upon the heart like the light loose soil, which can be broken through as the heart bursts into fuller life. If it be trodden down hard and stiff in formularies, it is more than probable that the whole must be burst through and broken violently and thrown off altogether, when the soul requires room to germinate." I think this is excellently put, and it may well have the widest possible application. I doubt, for instance, whether it is necessary to teach children all that Sir Oliver Lodge suggested in his excellent catechism. If a child is of a particularly inquiring mind and has a very keen intellect, the case may be different, but surely with the majority of children subjects like evolution, our ancestry, and immanence may well be left for discussion until a later date. If surprise is experienced by the child at the discovery of theories about these matters when it is capable of appreciating them, no harm is likely to result if there is no delusion to be overcome, whereas the revolt against what is discovered to be false teaching on these questions may produce a general upheaval of the mind and heart that may be fraught with baneful efforts.

I may extend my remarks to the personality of Jesus, and here again Robertson can assist us. It is well known that one of the principles that governed his teaching was that a belief in the humanity of Jesus must be antecedent to belief in his divinity. Whatever we may think of Robertson's dictum with regard to adults, it certainly merits application to the religious education of the young. A child's conception of Jesus is at present often grossly anthropomorphic, involving a hazy idea of a white-robed figure, as depicted by the artists, poised in the sky and frowning on many things that are precious to it. The emphasis on the human Jesus would help the child to understand, as few children do now, that Jesus touches their lives, and that his commands are not totally alien to their interests. I have read of a boy who being asked, after some offence, to ask Gentle Jesus to forgive him, replied "He won't understand." The suggestion was made that he should pray to the God of Battles. "He'll do," was the reply. If this budding polytheist had been taught that Jesus was wholly different from himself and shared none of his feelings, this can well be understood. It may seem to some that to instil into a child's mind the supernaturalness of the Master may enhance the authority of his precepts, but I am convinced that any gain in this respect will be more than counterbalanced by the loss of attraction which he will have for it. The parent may desire that the child should embrace something more in the way of Christology when he gets older, but to begin with, I think it is undoubtedly best to speak of the Man Christ Jesus.

In conclusion, the child should be spared the infliction of nebulous phrases as well as nebulous doctrines. How often,

for instance, is a child exhorted, in orthodox communities, to give God its heart, an exhortation which, unexplained, no doubt occasions much perplexity, as it did to the writer, who, yielding thereto at about the age of eight, prayed as he had been instructed and feared lest he might wake in the morning and find his anatomy seriously disarranged. Surely it is easy to tell the children that the heart has always been considered as the fountain of life, that a weak heart means bad health, &c., that to give the heart is to give the life. Similarly with respect to the phrase "a new birth." This can be quite rationally interpreted to a juvenile audience by asking them to imagine that they had been born in China or some country where customs are entirely different from those of our own. A few of these differences may be particularised. When the children may be asked to suppose that having lived there for years they were going to be brought to England, it could be suggested that their mothers would very likely say, "It will be quite a new life to you—like being born again," and the children would have no difficulty in understanding the doctrine of regeneration.

Instances like the latter could be multiplied, but these are enough to provide a clue to the solution of some difficulties. Though we have been children ourselves, and perhaps fairly recently, it is difficult for us to imagine what it was like to be without any knowledge of the various religious and theological ideas with which we are now so familiar. Consequently we are apt to generate fog where we hope to spread light, and, instead of supplementing the simple religious teaching of the home and its lasting influence (which, more abiding, happily, as in the writer's case, often counteracts the dogmatism of the church) only pervert it. Many children have been wellnigh damned by theology who might have been saved by religion.

W. K.

HARD SAYINGS OF JESUS.

"There shall not be left here one stone upon another, which shall not be thrown down."

Mark xiii. 2.

THE Temple of which Jesus thus spoke was truly a glorious structure. "The disciples, crossing the Kidron to the Mount of Olives, were struck with wonder at the sight." "The great stones were then pure white, the platform above them was surrounded by four marble cloisters, one at least of which was longer and higher than York Minster." "These cloisters embraced a building of marble and gold, approached by a porch or gateway 150 ft. in height, higher, that is to say, than the façade of St. Peter's at Rome." The situation of the Temple was magnificent and commanded a wide view of the surrounding country. Above all, there clustered round its walls precious memories of the past. Love and reverence for the Temple was bred in the bone of every Jew by personal, historic, and traditional associations. Here every Jewish boy began, as Jesus did, his conscious subjection to Mosaic Law. The great figure of Solomon, its founder, and recollections

of regal splendour, had cast a glamour over the mighty pile, and served to foster national sentiment. Religious reform had exalted the position of the Temple, when King Josiah, under the influence of Deuteronomic legislation, commanded all local centres of worship to be destroyed. Henceforth, every male must make three annual pilgrimages to the sacred sanctuary in the capital. The successive restorations of Haggai and Nehemiah, after the exile, and of Herod after Roman spoliation, attest the indestructible nature of the Jewish reverence for the Temple. It seemed at once presumptuous and arrogant for a Galilean carpenter to predict its downfall. Yet, "In the triumphal procession which filled the streets of Rome with excitement in the summer of 71 A.D., after the victor's chariot marched seven hundred chosen Jewish captives. With curious eyes the crowds gazed upon the sacred vessels of the temple as they were borne along. How great the honour of it all was is witnessed even yet in the arch which in the Eternal City bears the name of Titus."

The saying of Jesus is no prophecy after the event. The Temple was not battered down, but accidentally burned. The essential authenticity of the words is proved by the accusations brought against Stephen and Paul. The first was charged with teaching "This Jesus of Nazareth shall destroy this place," and the second suffered a similar accusation, "This is the man that teacheth against *this place*. The saying betrays no miraculous knowledge of the future, but the insight of prophecy. Amos, Isaiah, and Jeremiah, not blinded to the unreality of the national religion by reverence for its memorials, had pronounced the doom of destruction in their day. The exile of Judah was the historic justification of their prescience.

The peril of the religious life, which Jesus had realised, the Jews had not escaped. The inner and abiding spirit was neglected in devotion to outer and changeable forms. Instead of quiet and peaceful repose, the atmosphere of prayer and meditation, the air of the Temple was filled with chinking of coins, voices of bargainers, and rustling of wings. The contrast between Jesus and the ordinary frequenters of the Temple is shown in the fragment of an Apocryphal Gospel found in the buried city of Oxyrynchus. Jesus is walking in the Temple when he is accosted by a priest, who reproves him and his disciples for walking in the place of purification with feet unwashed. "Art thou, then, being here in the Temple clean?" inquired our Lord. He said unto him, "I am clean, for I washed in the pool of David, and having descended by one staircase, I ascended by another, and put on white and clean garments, and then I came and looked upon these holy vessels." The Saviour answered and said unto him, "Woe, ye blind, who see not. Thou hast washed in these running waters, wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men, but within they are full of scorpions and all wickedness. But

I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life."

Though scarcely a primitive picture, it is true to the spirit of Jesus, like the better known narrative of his interview with the woman of Samaria. God must be worshipped, not in this mountain, nor at Jerusalem, but in spirit and in truth. Physical structures decay in time, the spiritual alone is eternal. Of the Temple, a few ruins remain. But the imperishable hymns of Jewish worship still sway the hearts of men. Men of action and men of contemplation—all have found in the Psalms inspiration for the tasks of life, and support in the hour of death. Christ's attitude towards the Temple was illustrated by the precept and example of Paul. It is upon personal conviction, not obedience to law, upon spiritual aspiration, not the performance of ceremonies, that Christianity is built up. "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?"

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

DID JESUS CHRIST BELIEVE IN RITUAL?

THE other day when I was addressing a popular audience a few miles outside Nottingham, one of my hearers asked a question which opens up an extremely interesting subject.

"Don't you think," he said, "that all this 'ere ceremony is responsible for people not going to church? Jesus didn't have ceremony; he went about the people like a man amongst men." The question and statement naturally elicited a hearty round of applause. Now, I want to put to your readers a counter question: Is not the remark a perversion due to anti-ecclesiastical bias, and does it not give a false view of Jesus and of his attitude towards forms and ceremonies?

It is by no means easy to put the matter concisely and correctly, but I should like to state the problem in the hope that some of your readers may help me to an accurate solution.

I find it quite commonly assumed as a matter of course, especially among Liberal Christians, that the Jesus of history was a kind of anti-ritualist reformer, so exclusively inward in his religion that he entirely broke with all the ceremonies and ecclesiastical externalisms of his age. That is taken for granted as a thing agreed upon by all discerning and sensible readers of the New Testament. If one were to say that on the contrary Jesus clearly believed in external rites, the statement would be derisively scouted as too absurd for refutation. But as a matter of historical fact, is it not true?

(1) To clear the ground a little, it must be affirmed at the outset that the ministry

of our Lord was largely prophetic in character. But is there any valid ground for asserting that there is any necessary antagonism between prophecy and symbolism as such? In the Old Testament we read of prophets using not merely literary symbols but actual material signs and figures. To take a somewhat grotesque example. "And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the Lord, with these shalt thou push the Syrians until they be consumed." (2 Chron. xviii. 10.) Jeremiah goes through quite an elaborate piece of symbolism, actual or imaginary, with a linen girdle. (Jer. xiii. 1 ff.) Elisha needs the aid and stimulus of music before he can prophesy. "Now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him." (2 Kings iii. 15.) Ezekiel is an extreme type of the prophet-ecclesiastic.

So far from there being any antipathy between prophecy and art, one might fairly say, on the contrary, that there is a natural affinity between them. Prophecy is frequently identical with poetry; the prophet, like the poet, has rare imaginative genius which breaks forth into exalted lyrical speech and heroic action. His language presupposes not merely the wonderful symbolism of nature, but often, as in Isaiah's sublime Temple vision of old, and in Francis Thompson's modern verse, ecclesiastical symbolism. May it not be said that Jesus belonged to this order of poet-prophets and shared in the view which saw the Temple as the House of God and Jerusalem as the "city of the great King" (Matt. v. 35)?

(2) But, it will be rejoined, were not the prophets anti-legalistic and did they not protest fiercely against idle sacrifices and hypocritical observances of new moons and Sabbaths? Similarly did not Jesus make an absolute and decisive breach with Judaic Law and its ritual?

It would take more space than many numbers of THE INQUIRER could provide to enter fully into this question. It is almost impossible to give a definite answer, because the meaning of some of the passages which one naturally quotes is in dispute, while the authenticity of many quite critical texts is denied. In this connection we recall Tyrrell's plump and round assertion that Jesus would be at home not with the Protestant system but with the Roman Catholic system, "with sacraments, temples, priests and altars; with miracles, diabolical possessions, and exorcisms; with devils and angels and all the supernaturalism of his own age and tradition. For all these he has no word, no thought of censure; but only for their abuse and exploitation, for their perversion to unspiritual and immoral ends by priests and people." That passage is a startling one and has caused no small offence to Liberal Protestants. Granted that it is extravagantly one-sided, yet is it entirely devoid of truth? Mr. Montefiore, indeed, insists that the Synagogue and the Rabbi overshadowed the Temple and the priest, and that the Judaism of the day, while adoring the Temple, was not a priestly religion. But, of course, he has to acknowledge that

priestly ideas of cleanness and uncleanness filled an important part of it. (Synoptic Gospels, I. lxxi.) The point, therefore, emerges, Did Jesus do more than break with just this particular cycle of artificial sanctities? Principal George Adam Smith is a scholar of eminent distinction, who will not be suspected of any Catholic leanings; yet it is he who tells us with extraordinary candour that: "The loyalty of Jesus to ritual was on some sides unexceptionable. The only faults of ceremonial with which His vigilant enemies charged Him were His use of the Sabbath, His neglect of fasts, and His neglect of the washing of hands. He sent the leper, whom He healed, to the priest to fulfil the rites required by the Law. He bade His disciples offer their gifts at the Altar after they were reconciled to their brethren. In defence of His conduct He appealed to the authority of the Temple and the example of the Priests. The sanctity of the Temple, He said, was greater than that of its gold, the sanctity of the Altar than that of the gifts laid upon it. He paid the half-shekel which was the Temple-tax. He attended the statutory Temple feasts. And if all these are only instances of accommodation to the customs of His people, we have besides His anger at the desecration of the Temple, which moved Him to the one violent action imputed to him" (Jerusalem II., 542-3). This passage receives qualifications later on, and as it stands it seems to rely (if one may venture to say it of so high an authority) too uncritically on the texts cited in its support. But when all deductions have been made, one is left, I think, with a Jesus who is more of a "Ritualist" than of an anti-Ritualist.

The author who has helped me most of all in the recent study of the Gospels is Mr. Montefiore in his two beautifully honest and candid, if not altogether impartial, volumes on the Synoptics. He is, as might be expected, very cautious. He is guarded almost to the point of being inconclusive and vacillating. But after carefully reading what he says here and there through these volumes on Jesus's attitude towards legalism, I think it would be fair to sum him up as being in favour of the view that while Jesus broke in principle with the Law, he was not inconsistent in his practice, and submitted to many of its provisions as having Divine authority. "What the Lutheran commentator (J. Weiss) cannot fathom is that there can be a religion of forms and ceremonies and even of priests, which may also be, for many of its believers and practisers, a religion of inwardness and conscience" (Synoptic Gospels I., 173). And may I not suggest, without straining historical perspective, that Jesus himself may have recognised this easy compatibility of external and internal, and governed his practical conduct accordingly? "These things ye ought to have done and not leave the other undone." He may have protested only against particular abuses and let alone the ritualism which did not manifestly end in formalism and hypocrisy. Jesus probably never faced the question of his theoretical attitude towards the law. He may have laid down the universal charter that "there is nothing from without the man that going into him can defile him" (a

statement which has to be carefully limited when applied to drink and drugs and sexual offences). This principle may be stretched to mean also that no material thing from without the man going into him can cleanse him (though this again must be carefully interpreted so as not to deny the efficacy at least of the *believing attitude* of one who in faith takes the Lord's Supper). But in practice Jesus seems to have judged each particular case on its merits. As Mr. Montefiore very acutely puts it, "He took his line towards the Law as occasion demanded" (Ibid. II., 495).

(3) But the question of the attitude of Jesus towards the *Judaic Law* does not exhaust the further question of the attitude of Jesus to ritual and ceremonial and symbolism *as such*. He voluntarily chose to open his public ministry with the well-recognised rite of Baptism. This rite was outside the Temple ceremonial but it was not outside Jewish custom (see article "Baptism," Enc. Bibl.), and in any case it was a highly symbolical act. His whole method of teaching was pictorial parabolic, and in that sense symbolical. He points to particular objects as being (broadly interpreted) sacramental, the outward and visible signs of an inward and spiritual grace. He permitted his disciples to heal by unction. (Mark vi. 13. Cf. James v. 14.) He taught them to accompany inward feeling by outward symbolical action when he told his disciples to shake the dust from their feet as a witness against an unfriendly city. He illustrated his teaching with actual objects as when he asked his interrogators to "bring me a denarius" or set a little child in the midst. He approved the breaking of the alabaster cruise of ointment and accepted it as symbolical of an anointing for his burial. The fourth Gospel gives us what is at least true to his spirit, the beautiful symbolic act of washing his disciples' feet. He himself heals after anointing the eyes with clay. On one occasion he took the sufferer aside privately, "put his fingers in his ears and he spat, and touched his tongue, and looking up to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened." (Mark vii. 34.) This (if historical) suggests a process that is ultra-sacramental if not magical. He draws lessons by symbolical interpretation from the sights around him. Though he tells us that our Yea should be Yea, and our Nay, Nay, he obviously does not mean that our language is to be Quakerishly literal or that it is to be prosy and rationalistic. He himself is richly allegorical, oriental and decorative in utterance as when he declares that he saw Satan falling like lightning from heaven. He is represented as observing forms and ceremonies in his own devotional acts. He falls on his knees in prayer; he lifts up his eyes to heaven; he and his disciples sing hymns; he blesses food and drink; with desire he desires to eat the symbolical meal of the Passover. These things probably represent his genuine feeling about forms and ceremonies. They meant something for him. He saw the poetry of them and believed in their religious efficacy and helpfulness. His own *general rule* was reverently to observe them and conform to devout usage.

(4) But we come finally to something more exceptional and unique in his attitude. On one occasion, at any rate, he took part in a definitely *symbolical procession*, namely, when he entered Jerusalem after the manner predicted (Zech. ix. 9). This incident bristles with difficulties. Schweitzer believes the entry was for Jesus Messianic but for the people un-messianic. But in any case if it is historical at all it was a deliberate procession, a religious demonstration, and a piece of prepared pageantry. And if indeed he regarded himself in any real, however spiritual sense, as the Messiah (and it is hard to doubt this), must he not necessarily have conceived of himself as occupying, under God, the highest possible place in an ever-living, theocratic hierarchy? Our business as Liberal Christians is not to fashion a Jesus after our own prejudices or to twist facts into accord with our preferences, but to rediscover, if we can, the actual historical Personality who gave rise to the Christian Church. Now if what I have said (and much more might have been added) is even partly sound, then the name of the real Jesus cannot honestly be used as an authority against all ritual and symbolism. He was indeed the sublimest of the prophets; he rebuked the hypocrisies of the Scribes and Pharisees, of the laity, remember, no less than the priesthood. He always insisted on inwardness and sincerity. But is it anything more than a Protestant fallacy to imagine that he repudiated the externalism that was a fitting expression of the inward emotion or a help to evoke it? If we wish to oppose a Catholic type of worship we must oppose it in the full knowledge, not merely that we are setting ourselves against Judaism (orthodox and liberal) or against the ancient religions, particularly those of Rome and Greece, which contributed so opulently to the ritual of the Christian Church, but also that we are disloyal to the spirit of Jesus himself and to the fountal idea of Christianity. Nay, we are setting ourselves against all historical religion, as such, and in truth against human nature, for history has no knowledge of a religion without forms and ceremonies and ritual.

J. M. LLOYD THOMAS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SHORTCOMINGS OF THE "HIBBERT JOURNAL."

SIR,—Your review of the *Hibbert Journal*, which usually takes the form of careful though often severe criticism of its articles, consists mainly on the present occasion of advice to the editor; and I can assure you that he stands in need of good advice. Advice reaches him in many forms, most of which, he is sorry to say, contradict one another. But I imagine that few editors of religious journals are exempt from these well-meant offices of their friends; and I dare say, Mr. Editor, that you have

observed, in your own case, that they are usually tendered by persons who do not read at all, or read very carelessly, the pages over which you so admirably preside. In like manner, I cannot help remarking that your reviewer of the *Hibbert Journal* gives evidence of having read no more than one, or possibly two, of the articles about which, in the mass, he makes some very sweeping assertions.

As to the particular advice tendered by your reviewer, may I be allowed to express my profound astonishment that a paper which has so long borne the honourable name of *INQUIRER* should urge the *Hibbert Journal* to give up *inquiry* and betake itself to something else. If, as your reviewer says, the *Hibbert Journal* ought to have done with inquiry after ten years, what ought the *INQUIRER* itself to do after fifty years? Does your reviewer claim a monopoly for his own organ? I cannot believe that he does.

He complains that the *Journal* gives no "guidance." Is that, Sir, an altogether fair thing to say? Or rather, is it a fair thing for a reviewer to say who gives evidence of having read no more than one article in the issue? How easy it is to make sweeping assertions of that kind! How difficult to prove them! How hopeless to refute them! And how impossible to find in them any intelligible meaning! May I be so bold as to suggest to your reviewer that, when he can find time, he should read Dr. Carpenter's splendid article on the "Religion of the Sikhs." I think he will find a little "guidance" in that; if, that is, he is a person who can be guided at all. But I am sure, Sir, that you yourself have often observed that it is one thing to offer guidance; it is quite another thing to find anybody who will be guided.

As to that part of your reviewer's advice in which he urges the *Hibbert* to take up "constructive work," I am entirely at one with him. But how is constructive work in religious thought to be done? Here, again, I venture to take my cue from the admirable example set by the *INQUIRER* itself. Constructive work is done not by enlisting self-conscious constructors in a deliberate conspiracy of construction, but by the far simpler plan of publishing the best thought of the best minds. Only the best thought is constructive. And that is precisely what the *Hibbert Journal*, with many failures, has been seeking for ten years, even as your own journal, Sir, has sought it and sought it successfully, over a much longer period.

I have never been suffered to forget the existence of a number of persons—though I should be sorry to think they are to be found among the readers of *THE INQUIRER*—who assume that it is the mission of the *Hibbert* to solve the final mysteries and dole the solution out in quarterly instalments at half-a-crown apiece. Is this the kind of thing your reviewer has in mind? Impossible. It would be a blow indeed to find *THE INQUIRER* making itself a party to such preposterous expectations.

Will you permit me to tell a short story which (unless it savours too much of egotism) may illustrate my point? Being in Wales last week, at the end of a long walk among the mountains, I turned into a public-house for a glass of beer and a

piece of bread and cheese. On entering the bar the first object I saw was the Decennial Number of the *Hibbert Journal* lying exactly at the side of the beer pump. I was so pleased that I could not help telling the publican who I was. Whereupon the good man almost embraced me. He said nothing about the difficulty of pronouncing "Decennial Number," though it was plain he found it very difficult. Well, I don't expect your reviewer to embrace me; but I can't help contrasting the tone of his review with the greeting of my Welsh friend.—Yours, &c.,

L. P. JACKS.

Oxford, October 10.

[We congratulate Mr. Jacks on his Welsh publican. Compared with him our reviewer would be, we feel sure, the first to acknowledge that he is very small beer indeed. The suggestion that our reviewer had only read one article in the Decennial Number is based on mere surmise, and is, as it happens, quite untrue.—ED. OF INQ.]

THE JOHNSON-WELLS CONTEST.

SIR,—As absence from home in a somewhat remote part of the country prevented my seeing *THE INQUIRER* in time to write you last week, I trust you will not consider that I am too late now to express my regret at what seems to me the false position taken up by yourself and others in respect of the Johnson and Wells contest.

Is not our righteousness in danger of becoming somewhat exaggerated? Why should there be any more objection to a contest between Johnson and Wells than between any other two well-known boxers? If your and Mr. Meyer's complaint is against exhibitions of the kind as brutal and degrading, why has not action been taken with regard to them long ago? Let us admit, for the sake of argument, that such contests are brutal and degrading; but so has been every other meeting of the kind. Yet Mr. Meyer and his followers have allowed them to pass unnoticed, or if noticed only by inward groanings at the unregenerate nature of the race.

Is the objection that the contest is one for money?

The same argument seems to apply, not to boxing exhibitions only, but to practically every other kind of sport or occupation to which the public have access. We go to see a contest between well-known exponents of a game in preference to one between those who are but second rate, and naturally the first-named exponents command a higher remuneration. We flock to see a great actor because he is great, or has a great reputation, and his gains are not incommensurate. Nay, we are only too glad to have the assistance in our pulpits of well-known and eloquent preachers, and we rate their services, and (with deference be it spoken) they also quite properly rate them, at a higher money value.

Is not the objection really taken to the contest because it is one between a black man and a white? If this be so—whether it be based on the undesirability of a contest between members of the two

racés, or on a certain repugnance that may be felt to such a contest—why not openly say so, and admit that there is a distinction in our minds between them, and that our boasted Christianity, and our assertion that all men are equal in the sight of God, is a fraud and a sham? You at all events ought not to have any qualms in this respect, who have always insisted that the negro "is a man and a brother."

I do not say that I personally desire to encourage this or any other similar contest (these things are greatly matters of opinion), but when there is no real distinction between the proposed contest and any other similar exhibition in the past, except that one man is black and another white, and that the black man is probably the better of the two, I do say that the outcry in this case is a false, and to a great extent a hypocritical, one.—I am, &c.,

JOHN C. WARREN.

Nottingham, October 11, 1911.

FAMINE IN THE KHASI HILLS, INDIA.

SIR,—Some years ago friends enabled me to send very substantial relief to the famine-stricken people of India, members of the Brahmo Somaj undertaking the distribution.

Again there is a famine, due to the long-continued drought, and Mr. N. Chakravati (a much respected member of the Brahmo Somaj), who visits and reports from time to time as to the little Unitarian communities scattered in the Khasi Hills district writes very urgently appealing for a little help for these. Describing the condition of the people, he says: "Everyone in the village beng more or less in want, there is none to give them work. The homes visited are scenes of dire poverty. There were two or three brass and several earthen pots in which they cooked their food and took their meals, a few bamboo tubes in which they kept water, and a cowhide or bamboo mat on which they slept. They had scarcely any other garments or bedding than the scanty clothes they put on."

The distribution of relief will take the form of food. "Rice and rice gruel will be given to the children, and the adults will cook wild vegetables mixed with a small quantity of boiled rice for themselves." It is thought that if £20 can be sent the families will be able to tide over until the new harvest at the end of November. I shall be glad to receive and forward any contributions, and need scarcely add that the help required is urgent.—Yours, &c.,

ION PRITCHARD.

Essex Hall, Essex-street, Strand,
London, October 11, 1911.

LIBERAL CHRISTIAN LEAGUE HOUSE FOR NORTH LONDON.

SIR,—A movement is on foot to establish the above. Suitable premises can be secured near Holloway Station, and already we have received some promises of support.

The Islington Branch of the League is comprised chiefly of young people who, while ardent in service, can provide little

financial support; it is, therefore, necessary for the success of the effort that a fund of about £30 for preliminary expenses should be secured, and also the promise of £30 per annum in subscriptions for at least two years. This will leave about £50 a year to be provided by other means.

May we through *THE INQUIRER*, which has always fostered undogmatic progressive religion appeal for support to any of its readers who are in favour of the idea. It will be a great thing to have a meeting place for religious truth seekers in North London, and a centre for social work and propaganda. From that point of view it will be a unique institution, which we have no doubt, when established, will gather to itself many supporters, but "it is the first step that costs."

Letters should be addressed to the Hon. Secretary, League House, c/o Mr. Rolla Boulton, 32, Lorraine-road, Holloway.

E. CAPLETON, President.

ROLLA BOULT, Chairman.

R. SORESENSEN, Secretary.

Islington Branch League
House Committee.

BOOKS AND REVIEWS.

THE HOUSE OF LIFE.*

MR. HARROLD JOHNSON'S poem "The House of Life," which gives poetical interpretations of twenty-two of the symbolical pictures of the late G. F. Watts, was first published in the author's "The Road Makers and Other Poems" in 1903. It is a poem full of interest and beauty in itself, and should commend itself to admirers of Watts, if only because of the strong commendation of the artist himself, who wrote to Mr. Johnson: "I have had many literary and poetical translations of my pictures sent to me from time to time, but I may say that none have seemed to me so much in keeping with the work as your 'House of Life.'" This was high praise, and it has, no doubt, encouraged Mr. Johnson and his present publishers to reissue the poem separately, and to accompany it with reproductions of the pictures with which it deals. This arrangement is a distinct advantage, as it enables the reader to follow the interpretations with fuller understanding and appreciation than was before possible, and brings out their value as elucidations of the symbolism of the pictures. The reproductions are not in colour, but this is no drawback to the plan of the book, as the symbolism is, of course, clear without the colouring. The line and design of the pictures are brought out with some adequacy. Mr. Johnson, in a note at the beginning of the book, "trusts that he has succeeded in demonstrating the kinship of the two sister arts of painting and poetry." We may grant the success of the demonstration in this case without pledging ourselves to the desirability of the intermingling of the two arts as a regular thing. They have, we believe, their own distinct

* The House of Life. By Harrold Johnson. With illustrations from pictures by G. F. Watts. R.A. London: M. Dent & Sons. 2s. 6d. net.

territories, and such an *entente cordiale* as they enjoy in Mr. Johnson's "House of Life" is noteworthy on that account. We must congratulate him on the beauty, the restraint, the truth of his poetry. It rings with sincerity, and is evidently no mere translation of a foreign tongue. It is a speech that is as true to Mr. Johnson as it was, in another medium, to the master whose work he interprets. He has caught in his poem the spiritual atmosphere of the paintings, and we can well understand the pleasure the artist felt, and this tangible evidence of the truth of his workmanship. Watts wrote, "I paint first of all because I have something to say. . . . My intention has not been so much to paint pictures that will charm the eye as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity." In this he succeeded. He expressed great spiritual truth in a symbolism as catholic in its appeal as possible. The pictures are poetry to Mr. Johnson. They may, as he suggests, some day be music to a musician; they may be philosophy to the philosopher. Watts spoke, in the voice that cannot be heard, words that go out to the end of the world.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—The Religion of the Future and other Essays. 2s. net. Religion and Life: Dr. R. Eucken. 1s. net.

CAMBRIDGE UNIVERSITY PRESS:—Religious Liberty under Charles II. and James II.: Russell Smith. 4s. Thessalonians, I, 2 Timothy, and Titus. 1s. 6d. net.

MESSRS. CASSELL & Co.:—The Methods of Race Regeneration: C. W. Saleeby, M.P. 6d. net.

MESSRS. T. & T. CLARK:—Communion with God: Stone and Simpson. 4s. net.

MESSRS. CONSTABLE & Co.:—Deephaven: Sarah Orme Jewett. 3s. net. The Country Doctor: Sarah Orme Jewett. 3s. net.

MESSRS. DUCKWORTH & Co.:—Pilgrim Man: W. Scott Palmer. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Creation Story in the Light of To-day: Charles Wenyon, M.D. 3s. 6d. The Book of Job and the Problem of Suffering: Buchanan Blake, B.D. 6s. The Analysed Bible—The Gospel of Matthew: G. Campbell Morgan, D.D. 3s. 6d.

MESSRS. MACMILLAN & Co.:—The Golden Bough, Part III.: J. G. Frazer, D.C.L., Litt.D. 10s. net.

MR. T. FISHER UNWIN:—Tolstoy: Roman Rolland. 5s. net.

MISCELLANEOUS.

Mind, October; Theologisch Tijdschrift, October.

FOR THE CHILDREN.

LITTLE THINGS.*

In the far-off days, about the first dawn of our island story, there dwelt a British tribe on the edge of a great lake, and that they might fish and hunt the game across the lake they cut down trees and hewed them into boats. Now it chanced that once some young men of the tribe were carving out a boat, while an elder over-

looked the work, and seeing one of the young men hacking carelessly with his adze, he said: "Have a care, my son, lest you cut the wood too thin; a boat is no stronger than its weakest part." Yet the young man took no heed, and when the boat was finished, and had not been long in use, the wood gave way where it was cut too thin across the grain; and the boat sank in the mere and all their toil was wasted.

In later years the conquering Romans came into the land, and when they had subdued the people they taught them to build fair cities and live in them. For many long years there was peace, and the country prospered exceedingly. But then came rumours to the inland towns that fierce seafarers were landing along the coasts, and spreading destruction far and wide. Now at that time the Governor of a certain town had tidings that the foemen were not far away. Therefore he bade his officers see to it that good watch was kept along the walls, "For," said he, "a wall is not stronger than its weakest part." For many nights good watch was kept; but when no foe appeared the watchers grew weary and careless in their watch. And on a certain night the sentinel whose post was where the wall was easiest to scale wrapped his cloak about him and laid him down upon the wall to rest; and as he lay he fell asleep. And in that very night, and at that very place, the Saxon warriors came; and the city fell.

Many years passed by; and once more conquerors came across the narrow seas and took possession of the land. These men were skilled to make great buildings of stone. Castles they built, with which to hold the lands they had won; and, better far than this, noble churches wherein to worship Almighty God. Wherever men gathered together to live a life of holiness, there they would build a church hard by their dwelling-place. Now, at a monastery where the church was well-nigh finished, there worked one day an aged monk, carving a figure to go beneath the seat of one of the stalls in the choir, and there came a novice into the workshop and watched the monk at his task, and when he had marvelled at the worker's skill he said: "That figure will not be seen. The seat is only lifted when a monk is in the stall, and then no man can see it for his dress. When he goes the seat is dropped, and again the carving is out of sight. Why do you spend such care on that which none can see?" But the monk replied: "My son, cannot God see? And how could we call our Church worthy of Him whose house it is if this, though it be but the least of all its glories, were not done as well as it lies within my power to do it?"

H. L. JONES.

MEMORIAL NOTICE.

MR. RICHARD PATTERSON, J.P.

WE deeply regret to record the death of Mr. Richard Patterson, of Holywood, Co. Down. Mr. Patterson, who passed away after a short illness on Sunday, the 8th

inst., was the son of the late Mr. Robert Patterson, F.R.S., and was born in 1838. He was a capable and energetic man of business and occupied an important place in the commercial life of Belfast. Up to the time of his death he was a member of the Belfast Harbour Board and in many other ways took his full share of the business activities of the city. But never did he allow business to absorb all his time and thought; the obligations of public service were fully recognised and faithfully performed. Merely to enumerate the various offices he held in connection with local government, education, religious work and charity would be difficult, so broad were his sympathies and ungrudging his labours. He was a justice of the peace for the county of Down and the city of Belfast: for many years he was Chairman of the Holywood Urban District Council; he had been Chairman of the Governors of the Sullivan Schools and Chairman of the Technical Education Committee, in fact there was no public work in Holywood, from the Golf Club and the Sailing Club to the Nursing Home which had not his ardent support. In politics Mr. Patterson was a Unionist, as keen and uncompromising here as in the rest of his life. Behind all his public service and private charity was a deep and abiding religious faith: intimately associated throughout most of his life with the Non-Subscribing Presbyterian Church at Holywood he was ever a devout and regular worshipper, a liberal supporter, a loyal and good worker.

The funeral, which took place on Tuesday, was largely attended, people of all shades of religious and political opinion were present, every blind was down and all shops shut; the Church could not contain all who wished to show their respect and love for one who will be sadly missed and gratefully remembered. The services at the house and in the church were conducted by his son-in-law the Rev. Eustace Thompson and the Rev. G. Leonard Phelps, the latter giving the address and officiating at the grave-side. Mr. Patterson, who was in his seventy-third year, leaves a widow and a family, two sons and three daughters, with whom the deepest sympathy will be felt.

MEETINGS AND SOCIETIES

THE GERMAN PROTESTANTEN-VEREIN.

REPORT TO THE COMMITTEE OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE 25th Protestantentag, the general assembly of members and friends of the German Protestanten-Verein, held at Berlin Oct. 4 to 6, it was my privilege to attend as representative of the British and Foreign Unitarian Association.

The fact that this was the 25th Protestantentag does not mean that the Union is only 25 years old. It was established in 1863, on the initiative of such men as Schenkel and Richard Rothe, and its assemblies have been held, sometimes indeed annually, but oftener at intervals of two or even

* From an Address at Willaston School, Sunday, Sept. 24, 1911.

more than two years. The early life of the Union was marked by vigorous liberal action and good progress was made; later came a time of diminished energy and discouragement; since the last Berlin meeting, in 1904, of which the heresy case of Dr. Max Fischer was a sequel, the Union, under the generous and energetic presidency of Herr Direktor Schrader, has been infused with new life, and has proved itself, as never before, an efficient organ of the forces of liberalism in the Protestant Churches of Germany.

One step of decided progress was taken at the business meeting. A number of kindred societies, and chief among them the Union of the Friends of Evangelical Freedom in Rhineland and Westphalia, had joined in the invitation to hold this assembly. And now the various societies have agreed definitely to make common cause. While each retains its own independence, their representatives are to meet half-yearly, and oftener if necessary, under the presidency of the Protestanten-Verein, to consult as to policy and common action.

The Report of the President, which had been printed and circulated beforehand, as a 20-page pamphlet, laid stress on the great significance of the past year and the momentous consequences that may follow from it for the Protestant Church in Germany. The International Congress for Free Christianity and Religious Progress held in Berlin, August, 1910, was recorded as "a great religious event," which made a deep impression in Germany, both on account of the value of its testimony, gathered from all parts of the world, to the strength of the liberal movement in religion, and of the unexpected magnitude of the response of keen interest on the part of the educated classes in Germany. This, on the other hand, may have given a fresh impulse to the determination of the extreme orthodox party to rid the Church of heretics, and in any case the first exercise of the new powers under the *Irrlehregesetz* of 1909 for dealing with heresy in the Prussian Church speedily followed.

The law, though it was claimed by its promoters in the General Synod as a progressive measure abolishing penal trials for heresy in the Church, was met by strong protests on the liberal side, and those protests have been amply justified and intensified by the first example of its operation. The "Spruchkollegium" set up by the new law is a board of thirteen "Triers," representing in its majority the highest authorities in the government of the Church and the General Synod, but in the person of four of its members the Provincial Synod to which the accused belongs; but these latter "triers" may, as likely as not, be among the most active of the accusers. When complaint is made against the teaching of a minister in the Church, the Spruchkollegium is called upon to decide (by a majority of at least two-thirds) "whether he has so far diverged from the creed of the Church that further ministration on his part would be inconsistent with the meaning of the sole standard of teaching in the Church, which is the Word of God contained in the Holy Scriptures and testified in the creeds." The astonishing vagueness of the phrasing

of the law leaves the decision practically dependent on the personnel of the Spruchkollegium. The question of how far divergence may be allowed from a standard which is not defined, and which the Spruchkollegium in the first exercise of its powers refused to define, and the further question, as to how the "Word of God" is to be interpreted, is left entirely open; but if the Board declares that a man has gone too far in his divergence, he is thereby deprived of his office in the Church, and from that decision there is no appeal. He is retired, indeed, with a pension and may remain a lay member of the Church. But while that is undoubtedly a humaner method than the old of dealing with heretics it cannot alter the fact of the irrevocable deprivation.

And that is what has happened in the case of Pfarrer Jatho, of Cologne, who has long been a marked heretic in the Church. The inquiry was opened on Jan. 7 of the present year, and after a two days' trial, June 23, 24, in which Jatho was most ably defended by Professor Baumgarten of Kiel and Pfarrer Traub of Dortmund, and he himself made an uncompromising claim to the right of freedom in the Church, the decision of the Spruchkollegium was given against him, and he was declared to be no longer a minister of the Prussian Church.

Herr Schrader, in his report, gave a full account of the protests which followed. from Jatho's immense congregation in Berlin, which remains devoted to him, from mass meetings of liberal Protestants in Berlin, from the Protestanten-Verein itself, from the officers of the Union of the Friends of the *Christliche Welt* (Professor Rade's paper) and many other bodies. Nearly 200 liberal ministers in the Church united in a public declaration that the deprivation of Jatho was an immeasurable injury to religion in their evangelical Church, and that whatever the consequence they would continue to preach the Gospel as heretofore, in the Protestant spirit, following the dictates of conscience alone. Thirty-seven Professors of Theology in German Universities also uttered a weighty warning against the dangers to truth and to confidence in the veracity of teachers involved in such procedure, and expressed the hope that it might not be repeated. Several other ministers have since fallen under the censure of the authorities for public protests or criticism of the procedure of the Spruchkollegium, and if the authorities are determined to go forward with the attempt to enforce a certain (or uncertain) standard of orthodoxy in the Church, there is undoubtedly abundant material for further heresy trials.

The liberals, on the other hand, are determined at all cost to maintain the principle of freedom in the Church, and Herr Schrader at the close of his report laid down the lines along which the Protestanten-Verein and kindred bodies are working for reform. It is essential, he declared, to awaken a more living interest on the part of the laity in the management of Church affairs, to secure the election of enlightened men to the presbyteries, and from that broad democratic basis to secure a better representation in the district and provincial synods, and so up to the highest stage in the General Synod

(where at present there is no liberal representative). But over against the Synod stands the Oberkirchenrath, the governing body appointed by the State, so that the aim must also be through Parliamentary action to gain influence there. A further need was that the liberal clergy should be supported by a strongly expressed public opinion on the part of the laity in the Church, in their resistance to dogmatic compulsion. Greater autonomy in the congregation and freedom in the choice of Ministers was essential to the maintenance of the true Protestant principle in Church life.

Such aspirations as these found constant expression at every session of the Protestantentag. There was abundant variety of opinion expressed on questions of religious philosophy, and as to the place of the historical Jesus and the ideal Christ in religious experience and in the preaching of the Gospel, but an absolute unity of conviction that truth can prosper only where there is freedom, and that it was essential to the life of a Protestant Church that there should be no authority but that of conscience and no attempt to enforce any uniformity of doctrine. This was notably brought out on Thursday afternoon in the paper by Professor Krüger, of Giessen (one of our Essex Hall Lecturers), on "Christian Freedom in Belief and Teaching on the Basis of the Gospel," in the companion paper by Pfarrer Frederking, of Berlin, from a very different point of view, and the long discussion which followed. In this and other discussions Professors Baumgarten, Bousset, Schmiedel, Weinel, Lic. Hollmann, Traub and others took part. The full report both of the papers and the speeches in discussion, which will in due course be published, will well repay careful study. The keenest interest centred in the papers on Friday morning by Dr. Pfannkuche, of Osnabrück, and Pfarrer Traub on "How can the Church of the Land be made a Church of the People." With the Jatho case vividly in mind, and what it implies for other liberal teachers in the Church (Traub himself is expected to be the next victim of the Spruchkollegium), the vindication in both papers of the Protestant principle of freedom and the appeal for the true spirit of religion as against dogmatic exclusiveness went straight home. The basis of religious union in the Church, Traub declared in conclusion, must be not in a form of doctrine, but simply in brotherly love, in human fellowship, in the common efforts of beneficence, caring for human needs and human joys, as men can uphold and help one another.

In the course of the discussion, the following resolution, moved by Professor Baumgarten, was adopted:—

"The 25th Protestantentag, recognising the necessity, for the sake of religious and political veracity, of the liberation of the Church from State control, and of the State from interference on the part of the Church, pledges itself to energetic measures to that end, in order that our Confessional State Church may be made a true Church of the people."

A further resolution, moved by Pfarrer Fritze, of Nordhausen, protested against the continued disabilities of the Free Religious Communities, in the matter of

holding property and also of providing religious instruction for their children.

A resolution moved at the business meeting by Dr. Max Fischer, re-affirming the chief aims of the *Protestanten-Verein*, was the subject of some discussion and was finally adopted with the aims stated, under three heads, as follows:—

“Through a continuous clearing of our thought of God and a deepening of our inward sense of His Presence, to maintain the culture (the higher life) of the German people on its religious basis in the Gospel of Jesus.

“Through the vindication of Protestant freedom and veracity to render possible and to promote the penetration of religious life with spiritual culture, and of culture with a religious spirit.

“To this end to strive to the full measure of our strength for the deliverance of the Church of the land from its bondage to a system of doctrine which still continues to be held fast, and its transformation into a living Church of free congregations on the basis of the Gospel, and the further development of Protestant theology, free from ecclesiastical bonds, as an independent religious and philosophic science.”

I may add that the meetings, which were attended altogether by some 600 people, passed off very happily, and that at the opening of the first session your representative had an opportunity of presenting the cordial greetings of the Association, and of expressing our sympathy with those who in the present crisis in Germany are striving for freedom in the Church. Similar greetings were offered by Pastor Bakker, of Zwolle, the President of the *Protestantenbond* of Holland, and Pastor Bauer of the Swiss Liberal Union. Dr. Geffcken, of Cologne, brought the greetings of kindred societies in Germany. A telegram of greeting was sent to the veteran Dr. Altherr, of Basel, who has now retired from active work. Dr. Wendte, the Secretary of the International Congress, who was greeted by the President at the close of the first session, had an opportunity of expressing his sympathy with fellow-workers in Germany, and forecasting the next International meeting at Paris in 1913, at the pleasant dinner which closed the proceedings on Friday evening. It was decided, according to the constitution of the *Protestanten-Verein*, that its headquarters should still remain in Berlin, under the Presidency of Herr Schrader. His house, Steglitzer Strasse 68, most generously placed at the disposal of the Union, remains therefore the office to which communications may be made. Publications are to be obtained from the *Protestantischer Schriftenvertrieb*, Berlin-Schöneberg, Eisenacher Strasse 45.

V. D. DAVIS.

Bournemouth, Oct. 11, 1911.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meetings of this Association were held on Tuesday, October 10, at Nottingham, when ministers, delegates, and friends were present from the several churches forming this Association. The Rev. W. C. Hall, M.A. (Nottingham),

conducted Divine service in the beautiful High Pavement Chapel, and the sermon was preached by the Rev. E. W. Lummis, M.A. (Cambridge).

Ald. G. Royce (Leicester), President of the Association, presided at the business meeting. The annual report records the termination of the joint scheme for the pastorates of Loughborough and Ilkeston, and a new attempt to meet the claims of the weaker churches. Two assistant-ministers are to be appointed, one for Loughborough and Colville, under the superintendence of the minister of the Great Meeting, Leicester, and the other for Christ Church, Nottingham, and Ilkeston under the minister of the High Pavement Chapel, Nottingham. This scheme, like the old one just abandoned, is supported by the British and Foreign Unitarian Association, and it is hoped fresh interest and new life will result to the associated churches.

Ald. Royce was re-elected President, Mr. J. T. Perry, treasurer, and the Rev. F. Heming Vaughan, B.A., secretary, for the ensuing year.

A busy day concluded with a challenging and quickening address given by the Rev. W. H. Drummond, B.A., entitled “Church Life and Personal Freedom.” Mr. Drummond asked how the claims of personal freedom could be met within the corporate life of the Church. At present there was no satisfactory adjustment. The almost anarchic individualism under which we suffered was due largely to our over-emphasising the liberty of the individual, and to our tendency to isolate the intellectual and doctrinal problem as the most important. But freedom can be exercised only within limits if there is to be a common life, as the ordered life of citizenship illustrated. It is impossible to exclude religion from this limitation. And further, it is imperative that we should distinguish between an open faculty of theology and an association for worship and the promotion of the Christian life. The first ought to be a condition of all theological study, and we should look forward to the time when the teaching of theology, free from tests, will be the concern of every university. But religion is no open question for the Church. It is an association for worship, and our problem is how we can secure this association apart from a dogmatic fellowship which has broken down. Mr. Drummond concluded by indicating we should find the essential quality of the life of the Church in spiritual relationships which are not mere concepts in the mind, but vital elements in experience.

A discussion followed.

FAREWELL TO THE REV. G. C. SHARPE.

THE Rev. G. Coverdale Sharpe is now on his way to South Africa. Last Saturday he left Southampton, where the Rev. A. R. Andreae was present to see him aboard the “Edinburgh Castle,” which is due at Cape Town about the 24th inst. After a day or two with the Rev. Ramsden Balmforth and the friends of the Cape Town Church, Mr. Sharpe will proceed to

Johannesburg, where his ministry opens on October 29. Mr. Sharpe, who was educated for the Primitive Methodist ministry, joined the Unitarians after a pastorate at Barnard Castle, where his preaching was widely popular. His ministry at Longsight has been extremely successful, and his removal is a heavy blow to the church there. There can be little doubt among those who know Mr. Sharpe best that he is the right sort of man for the work that will be wanted in Johannesburg, and even those who most regret his loss to the Manchester district will join in the hope that his anticipations may be fulfilled in the new work he has undertaken.

On the eve of his departure Mr. Sharpe met the Foreign and Colonial Committee and the officers of the British and Foreign Unitarian Association at Essex Hall. Mr. G. W. Brown, the chairman of the Committee, who presided at an informal farewell meeting, expressed the warm hope that the step which Mr. Sharpe was taking would in every way prove satisfactory, and be a source of happiness to himself as well as of strength to the new church that he was to pioneer and upbuild. Two short speeches were also delivered by the Rev. Charles Hargrove, whose journey some years ago to the Antipodes preceded the founding of the church in Wellington; and the Rev. W. G. Tarrant, whose recent visit to South Africa led to the founding of the new church to which Mr. Sharpe has been called. Mr. Tarrant said that he was confident about the man, and he had good things to say about the people to whom he was going. He knew too how delighted Mr. Balmforth would be that the forces “were doubled,” and expected that Wynberg and Port Elizabeth would want him to visit them as well. The eagerness of the people could not be exaggerated. He himself would be fascinated by the prospect of work like that which Mr. Sharpe was undertaking had he only Mr. Sharpe’s youth on his side.

Mr. Sharpe said that he was going out to South Africa conscious of the difficulties of the work. As a rule difficulties did not so much appal him once he was in them, and he would do his duty. He appreciated the kindness shown him, and he would not be likely to live below the honour done him, if he was equal to the task physically and mentally. His deep sense of that honour would make him equal to it at least in the matter of fidelity and determination.

LONDON DOMESTIC MISSION SOCIETY.

THE Committee of the London Domestic Mission Society has issued the following appeal for increased support written by the Rev. Stopford A. Brooke:—

The London Domestic Mission, in behalf of which Society I write this letter, is in need of help, and fully deserves it. I have for years been in sympathy with its work, with the means whereby the work is done, and the principles on which it is established; and it is a great pity that its quiet and steadfast labours are not more widely and more generously supported. It was

founded in 1835 for the improvement of the moral and religious character of the poor. All true improvement, it said, is improvement from within; if outward life is to be bettered, the first thing is a clean heart and a right spirit and a loving soul made into the likeness of God. On that basis follows the rest of its work—the development of the intellectual faculties of the poor and of their love of beauty, of their social and economic knowledge, and the steady, wise, and generous assistance of those who are ill, in trouble, in great distress of poverty. The soul is first, but the mind and the body must be strengthened along with it.

The work is done by faithful and devoted ministers, and by the assistants they gather round them. It is quite unsectarian, co-operating heartily with other societies. It has established Sunday schools, libraries, gymnasiums, saving banks, lectures, concerts, teaching of music and drawing, mothers' meetings, among some of the poorest districts of London; and every Sunday and during the week its ministers teach the good tidings of God's universal fatherhood and of the loving life of Christ as the salvation of the world. Each mission strives to be a centre of light and love.

It would be a serious misfortune if any one of these missions should be obliged, for want of funds, to close its ministry, and, unless we can obtain fresh help, it is to that we must look forward. It will be strange if among the body of religious men to which we belong there will not be found many who, hearing of our want for the first time, will not supply it, and with gladness. They cannot work personally among the poor, but they can enable others to do that work. They feel love and pity for sad humanity. They can put their feeling into action by the practical help of this Society. It is wonderful how much good may be done, how much loving kindness may be created by a little money, when it is placed in the hands of wise and understanding persons, whose desire is to uplift, without pauperising, the poor; to improve the physical conditions of their lives; to develop their mind and imagination; and, above all, to awaken their spirit into the love of God and the love of man. It will be no light pleasure for us, if in giving to this Society, we have helped to push forward the work which our Master Jesus did, and gave to us to do—to preach good tidings to the poor, to bind up the broken-hearted, to tell deliverance to the captives and of recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

STOPFORD A. BROOKE.

The appeal is for an increase of income of at least £400 per annum, which is absolutely necessary if the work of the Society is not to be seriously curtailed. New subscriptions, donations, or promises of increased subscriptions should be sent to Mr. Philip Roscoe, 58, Redington-road, Hampstead, N.W.

A CORRECTION.—In our Notes on Italy and Tripoli last week Fashoda should of course have been Adowa.

THE VAN MISSION.

THE sixth season of the Van Mission, which has just come to a close, has been the best so far as distinctively English meetings are concerned. In other years, when one or more of the vans has worked in Scotland or Wales, there have been monster meetings such as are not usually met with on English soil, and these have raised the average to high figures. For the first time all the vans this year have been at work in England, and while 173 meetings have had attendances which have fallen short of 200 there have been 268 in which more than 200 persons were present. This is a result which is eminently satisfactory, despite the fact that the Yorkshire and Northumberland vans have not done so well as had been anticipated.

The work in the north finished in much better style than might have been expected after the disappointing experience at Gainford. The Rev. W. T. Bushrod had good meetings at Darlington, interfered with by rain, and incommoded by market obstructions, but attended by many genuine inquirers and fully satisfying the desires of the missionary. The next move was to Stockton, and in the magnificent main thoroughfare of that large town the Rev. E. T. Russell had the largest meetings of the season in any district. Mr. Russell reports that with the exception of the demonstrations at Stenhousmuir, the Stockton meetings were the largest he has seen. Attendances were smaller at Middlesboro' the week after, where Mr. Russell had the assistance of the Rev. W. H. Lambelle, and where the work was brought to a satisfactory termination.

The Yorkshire van did well at Holbeck and Hunslet, where the meetings were conducted by Revs. G. Ward, W. R. Shanks and R. H. Tavener; but with a wet week for the finish at Bramley the meetings were in one or two instances small. At Hunslet one meeting was conducted by the Rev. E. W. Lummis, who had been preaching special sermons in the town.

The London van had well attended meetings at Edmonton, where the Rev. W. H. Rose and Dr. Weston were missionaries; at Walthamstow (missioners, the Revs. F. Summers and the Rev. Douglas Hoole), and at Highbury (missioner, Dr. W. Tudor Jones). At one or other of these meetings Messrs. Morris, Rodgers, R. Bartram, G. H. Clennel, F. Talbot, B. Talbot, and E. Capleton took the duties of president. At Highbury the Mission came under the observation of the police, who instituted proceedings because the van stood during the day and night near the Clock Tower, a spot which, as those who know the place, will remember, is spacious and free from vehicular traffic. A conference with the authorities, however, sufficed to avert the trouble, and a technical offence being admitted, the worst trouble was a caution from the Chief Commissioner, which was administered to Mr. Barnes, the lay missionary, a few minutes before his departure for home at the close of the best season that London has seen. It proves to be only a coincidence that after the last visit of the van to Highbury a petition was presented to the police by a number of the inhabitants praying that the van should be prevented from holding further meetings at the Clock Tower. The petition might have passed unnoticed had it been a protest against the use of the site for the meetings of any denomination; but the Unitarian meetings alone were the subject of the protest, and orthodox meetings have continued to be held at the spot without interruption. The good sense of the police, however, prevented them from acceding to the petition, and the action on the present occasion, we have reason to know, was entirely unconnected with the illiberal intentions of the Highbury petitioners. It is as well to make that clear, because the impression has got abroad that the two incidents had some sort of connection.

The South Cheshire ministers have been mainly responsible for the meetings in the Potteries, and their arrangements have been crowned with success. At Stoke the Rev. W. McMullan roused enthusiasm, and on the Friday night, when he had to leave early, a large portion of the audience escorted him on his way to the station, and then returned to the meeting, which was concluded by the Rev. C. Pegler. There were good meetings, too, in Newcastle, where the Rev. D. J. Evans, of Chester, was missionary, the Rev. G. Pegler again co-operating. The weather, however, had by this time broken down, and some of the reports spoke of the almost impossible conditions amid which the meetings were held. At Stoke a clergyman followed the van meetings with explanations of his reasons for not being a Unitarian; and the lay missionary, Mr. Cameron, leaving Mr. Evans with the van at Newcastle, went over to Stoke on two or three evenings and replied to the clerical opponent with great success. The closing week of the mission was spent at Longton, where Unitarian services were formerly held, and the week opened well, but closed only indifferently in consequence of the inclement weather.

THOS. P. SPEDDING.

NEWS IN BRIEF.

THE Rev. C. J. Street writes: "Will you allow me to call the attention of ministers who mean to attend the Autumnal Meetings of the British and Foreign Unitarian Association at Bury to the Open Conference of Ministers which is called by the Ministerial Fellowship for Wednesday morning next at 11.30? The subject for discussion is the important one of 'The Visitation of the Sick,' which will be introduced by a paper on the subject from the Rev. R. Stuart Redfern."

THE memory of the late Lord Airedale has been perpetuated by a handsome gnomon sundial resting on a pedestal 13 ft. high, resembling that at Holyrood Palace, and from a design by Mr. Sydney

NOW READY FOR OCTOBER, Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

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London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Kitson, a member of the Airedale family. The memorial, which was unveiled on Saturday, has been erected in the grounds of the Horsforth Convalescent Home, founded by Mr. F. R. Spark, of Leeds, and in connection with the Workpeople's Hospital Fund, which he also founded. It was subscribed for by the workpeople at the three iron and steel works of the late Lord Airedale, "in token of their high respect for him as an employer of labour." Lord Airedale, who unveiled the memorial, said he should try and follow the good example set by his father in promoting the happy relationship between employers and employed.

HELP FOR THE FEEBLE-MINDED.

MISS DENDY acknowledges with sincere thanks the following donations:—Miss F. A. Short, £10; E. C. A., £5; W. F. Kennedy, Esq., 10s.; Mrs. Gregg, 10s.; Mrs. H. Rutt, £10 10s.; Rev. C. A. Greaves, £1; Mrs. Rowland Lawford, 5s.; Misses M. and A. Beard, 10s.; Miss White, £1 1s.; Mrs. Chapman, 5s.; Mrs. Alfred Holt, £20; Mr. G. W. Chitty, £25; Mrs. Holland, £5; Anon., 10s. 6d.; Rev. W. H. Drummond, £1 1s.; Mrs. Hollins, £1 1s.; Mrs. Robinson, £5; Miss Catherine Sharpe, £10; Miss Evans, 5s. Total, £97 8s. 6d.—*Healthy Children Fund*.—A. S., 3s.; E. S., 2s.; Mrs. W., 2s.; A. H., 5s.; Mr. E., 1s.; G. B., 2s.; S. W. W., £2 2s.; Mrs. E. W., 3s.; E. M., 10s.; C. F., 2s.; D. M., 5s.; G. T., 1s.; O. S., 1s.; G. H. L., 4s.; H. E. H., 2s.; H. S., 3s.; Mrs. W., 2s.; Mrs. G. de J. du V., 4s.; Mrs. P., 14s.; Rev. W. W., 5s.; E. D., 2s.; N. D., 2s.; Mrs. L., 2s.; M. Z., 3s.; Dr. D., £1 1s.; Anon., 2s.; Four Children, 4s.; Mrs. B. D., 10s.; M. T., 3s. Total, £8 2s. Further donations may be sent to Miss Dendy, 13, Clarence-road, Withington, Manchester.

NEWS OF THE CHURCHES.

Denton.—The Rev. H. E. and Mrs. Perry have received valuable gifts in commemoration of their five years' residence in Denton and their work at Wilton-street Chapel.

Manchester: Gorton.—A meeting was held at Brookfield School, Gorton, on Saturday, October 7, to welcome the Rev. Albert Thornhill, M.A., on his taking up the duties of minister. The meeting was characterised by great enthusiasm, and was largely attended. Words of welcome were spoken on behalf of the church by Mr. Geo. Cocks, and on behalf of the school by Mr. T. Grundy. The Rev. A. C. Fox spoke as representing the Manchester and District Association of Presbyterian and Unitarian Churches. The Rev. H. Bodell Smith also addressed the meeting. Mr. Thornhill, in the course of his reply, spoke of the great hopes with which he was entering upon his new duties, and appealed to the people for their generous aid.

Sheffield.—A most successful and encouraging united soirée of the Unitarian and Free Christian Churches of South Yorkshire was held in Channing Hall, Sheffield, on Thursday evening, 5th inst. The congregations of Sheffield (Upper Chapel, Uppertorpe, and Attercliffe), Stannington, Rotherham, Doncaster, Mexborough, and Bolton-on-Dearne (the two last being Liberal Congregational churches) were well represented; so was the Sheffield

branch of the Liberal Christian League, and a joyous feeling of brotherhood and unity pervaded the whole gathering. Over 180 sat down to tea. Mr. Arnold Bagshaw gave an organ recital in Upper Chapel. At the public meeting afterwards Channing Hall was crowded. Mr. George H. Hunt (treasurer of Upper Chapel) presided, and brief addresses were given by the Revs. C. J. Street, M.A., LL.B. (Sheffield), Percy W. Jones (Doncaster), T. Anderson (Mexborough), S. A. Mellor, M.A., Ph.D. (Rotherham), and Messrs. W. H. Lloyd (Doncaster), Armitage Brooke (Barnsley), J. H. Wright (Mexborough), J. Lunt (Bolton-on-Dearne), and W. Sinclair (Sheffield). A capital programme of music was rendered by the Upper Chapel choir. The proceeds, amounting to over £12, will be given to the Doncaster Free Christian Church Building Fund.

Stockport.—The Rev. H. E. Perry, formerly of Denton, began his ministry at the St. Petersgate Unitarian Church, Stockport, on Sunday, October 1.

London: Essex Church.—The chief event of the month will be the completion and opening of Lindsey Hall. The architect, Mr. Ronald Jones, who is to be commended and congratulated upon his work, has kindly supplied the following account:—

The building contains three distinct sets of rooms, approached independently and each self-contained, but capable, if required, of being opened up throughout. On the ground floor the frontage on the Mall is occupied by the large hall and its vestibule; the latter forms the main entrance of this section of the building, and is panelled in oak with a marble floor. Ladies' and gentlemen's cloak rooms open out of it, and folding doors lead into the hall itself, which measures 45 feet by 27, and will seat between 180 and 200. The walls are faced with pairs of Ionic pilasters in oak, with paneling between and a frieze decorated with plaster enrichment in low relief; above this a plaster cornice is carried right round the Hall, and the ceiling is slightly arched, with double ribs corresponding to the pilasters, decorated with a running band of flowers and foliage copied from a well-known 17th century example at Ham House.

In the centre of the east end an emergency exit leads straight into the Mall, and over this a balcony is carried, from which the electric lantern can be worked without forming the usual obstruction on the floor. The stage, at the west end, is partly a projecting platform and partly a recessed stage behind a proscenium opening, and above this there is a long window, between the cornice and the curve of the ceiling, which will be the main source of light for the Hall in the afternoons.

The Hall is warmed partly by radiators, recessed in the walls and faced with brass pierced fronts, and partly by an open fireplace in green and white marble with a carved oak mantelpiece, in the centre of which is a panel containing Mr. Edwin Tate's coat of arms and motto, "Thinke and Thanke." The electric light is arranged in eight pendant lamps hanging from the ceiling ribs.

The design of the Hall throughout is of the period of Wren, and every detail of carving, metalwork, &c., has been specially designed to carry out the general scheme of decoration.

The rest of the ground floor is occupied by the two entrances and staircases in Mall West, and between them a kitchen, which can also be entered from the large Hall, and is therefore common property to each section of the building.

The east staircase, which has a green and white tiled dado, leads up to the Small Hall, on the first floor. This room is about 20 feet square and has windows facing east and south; it is panelled, like the church schoolroom, in green stained wood, and has cupboards and bookcases built into the panelling. On the same landing is a classroom which can be used

as a tea-room for meetings in the Small Hall, and communicates with the kitchen below by a service lift. This room will also be available for meetings of Girls' Clubs and Societies.

The west staircase leads direct to the second floor of the building, which extends over the Large Hall, and is occupied by the Men's Club rooms. These consist of an entrance hall where the refreshment "bar" is fixed; a reading-room on the west side, away from the noise of traffic, a billiard-room 27 feet square with a full-size table by Burroughes & Watts, and the present smaller table from the Manse; a games room, over the Small Hall, and a committee room, which again communicates with the kitchen by the service lift. There is also a separate storeroom and pantry on this floor, and all the rooms are fitted with permanent cupboards, green-stained wood dadoes and oak-block floors. The radiators in this part of the building are independent of those heating the large hall, which will only be used intermittently.

The exterior of the building is faced with red brick in two shades, with a Portland stone cornice, and roofed with green Westmoreland slates. The design is a simple version of the 17th century style, of which Kensington Palace is one of the finest examples.

London: Kilburn.—On Monday evening a congregational soirée was held in Unity Hall, at which the members of All Souls' Free Church, Child's Hill, were the guests. The minister, the Rev. Charles Roper, B.A., gave a brief summary of the institutional work which is being done at Quex-road, and stated that all the affiliated institutions were in a flourishing condition.

Northumberland and Durham Unitarian Christian Association.—Inspiring anniversary services were conducted last Sunday at the Church of the Divine Unity, Newcastle, by the Rev. C. J. Street, M.A., while special services were also held at Gateshead and South Shields, conducted respectively by the Revs. J. Harwood, B.A., and W. R. Shanks, who represented the National Conference, and the Yorkshire Unitarian Union; while Mr. Street represented the British and Foreign Unitarian Association at the meetings on Monday. The annual report speaks with pleasure of the healthy state of the Newcastle Church, and of the good work of the other ministers of the district. Large crowds gathered round the Unitarian van in various places. Subscriptions and collections showed an increase over last year. A resolution against endowing research that involved vivisection was carried on the motion of Miss A. A. Lucas, Darlington. At a bright, inspiring and largely attended public meeting in the evening excellent addresses were delivered by the Revs. Alfred Hall, C. J. Street, J. Harwood, and W. R. Shanks.

Yorkshire Unitarian Sunday School Union.—The usual quarterly conference was held at Wakefield on Saturday, October 7. After tea had been served a paper was read by Mr. F. G. Jackson, Leeds, on "A Plea for the Adult School." The president, Mr. C. N. Boyle, opened the discussion.

Harvest Festivals.—Reports of Harvest Festival Services have been received from Kilburn, Stratford, Hastings.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 14, 1911.

* Regarding Advertisement Rates see inside Front Cover.